AN

IMPARTIAL SURVEY

AND

COMPARISON

OF THE

Protestant Religion,

As by Law Established;

With the main

Doctrines of Popery:

Wherein is shewn,

That Popery is contrary to Scripture, Primitive Fathers and Councils; and that proved from Holy Writ, the Writings of the Antient Fathers for several Hundred Years, and the Confession of the most Learned Papists themselves.

Whereby the Papists vain pretence to Antiquity, and their reproaching the Protestant Doctrines with Novelty, is wholly overthrown.

By a True Son of the Protestant Church of *England*, as established by Law.

LONDON,

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BRITISH MUSEUM

ALL *Scripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs,* 2 Tim. 3. 16.

In vain they do worſhip me, teaching for doctrines the commandments of men, Matt. 15. 9.

——*But from the beginning it was not ſo,* Matth. 19. 8.

Non audiatur hæc dico, hæc dicis, ſed hæc dicit dominus.

Auguſtin. de unit. Eccleſ. contr. Petil. c. 3.

Id verius quod prius, id prius quod & ab initio, ab initio quod ab Apoſtolis.

Tertullian. adverſ. Marcion. l. 4. c. 5.

Id eſſe verum quodcunq; primum, id eſſe adulterinum quodcunq; poſterius.

Idem adverſ. Praxeam, c. 2.

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THE PREFACE TO THE Proteſtant Reader.

AS we have immortal Souls of infinite more value than all tranſient glories and ſublunary advantages; ſo ought we both in obedience to the tender and compaſſionate advice of our Bleſſed Redeemer (who purchaſed them with his own dear Blood,) and out of a true concern for our Eternal Welfare,

fare, to live ſuch lives here as we may be happy hereafter. Purſuant to this excellent deſign, We ought carefully attend to that Holy Religion we have ſo long profeſſed, which teaches no Doctrines that are not agreeable to the Holy Scriptures, and to the practice of the beſt and pureſt Ages of Chriſtianity. A Religion, which neither robs God of his Honour, nor the King of his due; a Religion, whoſe venerable Rites keep a juſt *medium* betwixt vain Popiſh Pomp, and Fanatical Indecency; a Religion that not only teaches us how to be good, but obliges us ſo to be, that is, a Religion truly

truly Chriſtian, and a Copy of that perfect Original which our Lord and Saviour hath left us for our direction. And therefore as nothing ought to be dearer to us; ſo we cannot be ſufficiently thankful to his Sacred Majeſty (whom God preſerve) for the Gracious aſſurance he has given, that he will ſupport it, and defend us in the profeſſion of it. A King whoſe Royal Progenitors of Immortal Memory for above 100 years, have not only been the Ornaments but the ſupports too of the Proteſtant Religion; His fam'd Grandfather King *James* Learnedly defending it by his Pen, and thereby juſtly

me-

meriting the glorious Title of its *Defender*; His Excellent (*c*) Father dying a Glorious Martyr, and his late dearly beloved Brother being a long time Exile for our Reformed Religion. Let us then ſtrive to ſhew that we are not unworthy of ſo Illuſtrious and Valiant a Protector, by our Loyalty to him; not unworthy of ſuch a Religion by our conformity to its Principles, in Holineſs, Sobriety and Charity, and a ſtedfaſt adherence to it, in oppoſition to any other that will deſtroy that which our Church hath built upon ſo ſure a foundation. And that we may rightly underſtand what this Re-

(*c*) For ſo doth *Monſ. Militere.* in his Epiſtle to His late Majeſty, confeſs.

Religion is, and the difference betwixt that which is eſtabliſhed in our Church, and what is owned in the Church of *Rome*, I have made the following Collection; wherein is demonſtrated how contrary the Popiſh Religion is to our Church, and how inconſiſtent with Scripture, the practice of the Primitive and beſt Ages of Chriſtianity, and that prov'd, not only from the Writings of the Apoſtles, and choice Records of Antiquity, but even granted to be ſo by the moſt (*d*) learned and no leſs impartial Papiſts themſelves; which as it is the teſtimony of one Friend againſt another, is lookt upon as an

(d) *Vives de Inſtrumentis probab.*

(a) un-

undenyable Evidence.

Before I conclude, I muſt admoniſh the Reader, that I have not rendered the Authors at large, but ſo quoted them, that the Learned may examine them; nor have I drawn Arguments (as uſually) from them, becauſe that would have made this Book (deſign'd for a Pocket-companion) to have ſwell'd into a great Volume; yet to make requital for that juſt omiſſion, I have, at the concluſion of each Section, directed the Reader to other Writers of our Religion, which treat of that particular Controverſy at large.

May

May then the All-wiſe God, by whoſe Divine permiſſion thus much hath been perform'd, ſo bleſs this poor labour of his unworthy Servant, that it may be inſtrumental to the good of his Church, and the confirming of all our weak Brethren in our moſt Holy Faith; which was the principal deſign of its publication.

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THE INTRODUCTION.

THE *Church of* Rome, *though ſhe talk aloud of the Antiquity of, and an univerſal conſent in her Doctrines, is ſo far from either, That therein ſhe will be tied to no Rule, nor obſerve any Law, as if ſhe would verify that Remarque of* (1) Crantzius *upon her in another Caſe,* Nunc ad ſe omnium Eccleſiarum jura traxit Romana Eccleſia, *That ſhe hath engroſſed to her ſelf all the priviledges or rights of other Churches. Her greateſt* (2) *defendants reject the Scripture, though given forth by* (*) *Divine Inſpiration, and do ſay it is no more to be believed, in ſaying it is from God, than* Mahomet's Alcaron, *&c. And good reaſon why,* (3) *becauſe her Doctrines are repugnant to the Holy Scriptures. What then will ſhe truſt to? Tradition: that ſhe equals with* (4) *the Scriptures themſelves. And yet her great Annaliſt, Cardinal* Baronius, *who was once, as it were, a living Library, while he kept the Vatican* (5) (6) *confeſſeth,*

(1) Crantzius Metropol. 7.

(2) *Bellarmin de verbo dei* l. 4. c. 4.—*Pighius Eccleſ. Hierarch.* l. 3. c. 3. *Pool de primatu Romanæ Eccleſiæ fol.* 92.

(*) 2 *Tim.* 3. 16.

(3) *Concil. de ſtabilienda Rom. ſede p.* 6.

(4) Concil. Trident. Seſſ. 4. decret. 1.

(5) Dr. *James* his Corruption of the Fathers, Part 4. p. 26.

(6) Anno 44. Sect. 42.

That he deſpaired to find out the truth even in thoſe matters which true Writers have recorded: becauſe there was nothing which remained ſincere and incorrupted. This blow given by ſo skilfull an Artiſt, daſhes all the Characters wherein the defence of Oral Tradition ſhould be legible. And, if Tradition in true Writers be ſo difficult to preſerve, how can it be expected to be ſafe from ſpurious ones, or without any Writers at all?

However, though the Papiſts do not grant, that this ruins their Tradition, I am ſure, it cuts off that definition of it, by (†) *Cardinal* Bellarmin, *who affirms, that to be a true Tradition which all former Doctors (mind that! for then will the Fathers come in for a ſhare) have ſucceſſively in their Ages acknowledged to come from the Apoſtles, and by their Doctrine or Practices have approved, and which the Univerſal Church owns as ſuch.*

(†) Bellar. de Tradit. cap. 9.

Moreover Bellarmin's *Definition of Tradition gives us this encouragement and liberty to try Antiquity by Fathers, Councils and Papal Decrees.*

For the Fathers, I hope, the Romaniſts, *who boaſt ſo much of their being on their party, will not refuſe to be try'd by them, when* (7) Coſter *and others make ſuch a fine flouriſh in their pretenſions to Antiquity. No, the Fathers ſhall not be Judges of the* Papiſts: *the* Romaniſts *will not be controlled by the Fathers.*

(7) Coſter Enchirid. Controverſ. cap. 2. Conſtat manifeſte, &c. Campian rat. 3 Seculis omnino quindecim, &c. & rat. 10. Teſtes res omnes.

thers. For Cardinal (8) Baronius *ſaith,* The Catholick Church (*and this they would have you to believe, is their own Church; but againſt all Reaſon and Senſe*) doth not in all things follow the interpretation of the Fathers. *This is a fair but modeſt Confeſſion. But Cardinal* (9) Bellarmin *goes further,* The Writings of the Fathers (*ſaith he*) are not rules to us, nor have the Authority to bind us. *This is an* (10) *home thruſt: and yet* (11) Salmeron *is more incivil with thoſe Ancient Doctors, when he ſaith, That the latter Doctors are ſharper ſighted than they, and therefore pronounces of many of them at once, That we muſt not follow a multitude to deviate from the Truth. I am afraid he gave his own Church a rude blow there; for we may turn that Argument of his againſt the Church of* Rome, *which ever and anon is pleading her great number of Profeſſors. To which let us add, what another Romaniſt ſaith in this point. And* (12) *he tells you, That he believes the Pope in matters of Faith, before a thouſand* Auguſtines, Jeromes, *or* Gregories.

(8) Baronius ad annum 34.

(9) *Bellarmin* de Concil. autorit. l. 2. c. 12. Sect. Reſpondeo.

(10) How the Papiſts contemn and condemn the Fathers, See Dr. *James*'s Corruption of the Fathers, Part 4

(11) *Salmeron* in Ep. ad Rom. cap. 5. diſp. 51. p. 468.

(12) Corn. Muſs. Epiſc. Bitont. in Rom. 14. p. 468.

This indeed is plain dealing, and no mincing of the matter! But then again it is wholly oppoſite to their vain Pleas for Antiquity, and wholly different from the modeſt procedure of (13) S. Jerome, *who thinks it great raſhneſs and irreverence, preſently to charge the Ancients with hereſy for a few ob-*

(13) Apolog. adv. Ruffin l. 2. p. 219. tom. 2.

noxious terms; since, when they erred, they erred perhaps with a simple and honest mind, or wrote things in another sense than they were (afterwards) taken. But, if this be all the esteem the Papists have for the Ancient Doctors, then adieu to the Authority of the Fathers in the Church of Rome.

Moreover, even the Councils fare no better in the Papists hands: For it is usual in their Editions of the Councils, to have some Printed with this Title, Reprobatum *(or disallowed) others* Ex parte Approbatum, (14) *accordingly as they agree or disagree with their Opinions and Interest at* Rome. *Which verifies that* (15) *smart Censure of* Ludovicus Vives, *That* those are accounted Decrees and Councils, which make for their purpose, and all others are no more valued by them than the meetings of some tatling Women in a Weaving Shop, or at the Baths.

(14) Vid. Bin. not. ad 2. Concil. Constant. tom. 1. part 1. p. 541. Item not. ad Concil. Chalced. tom. 2. par. 1. p. 410.

(15) Lud. Vives in Aug. de civit. Dei, l. 20. c. 36.

But although they reject both Fathers and Councils, (when they are pressed by the Protestants with their Authorities) yet, to take away all testimonies of the Fathers from us, the politick Council of Trent *set up their* Indices Expurgatorii, *which they referred to Pope* Pius 4. *whose Bull for that end bore date* March 24. 1564. (16) *And in these Tables they set down, what Books were by them forbidden, and in which to be purged, and what places ought to be left out. Thus design'd they,*

(16) See Dr. *James's* Corruption of the Scriptures, Fathers and Councils, Printed 1611. Part 4.

they, that both Fathers and Councils ſhould liſp their Language.

But, though it be contrary to that Rule, by which (17) *Chriſt himſelf was willing to be tried, If I bear witneſs of my ſelf, my witneſs is not true and contrary to all equity and the old* (18) *Laws,* viz. *That they which are brought out of our own Houſe, ought not to be witneſſes for us; yet, ſince they have diſowned (when preſſed with ſtrength of Reaſon, and oppreſſed with Truth) the Scriptures, the Fathers and Councils, We will purſue them to their laſt fort; to wit, to the Decrees of their Popes, which they ſo much adore. If they gain-ſay theſe, then* Conclamatum eſt, *their Caſe is deſperate.*

(17) Joh. 5. 31.

(18) Capitul. Carol. Mag. c. 88.

Well, then it muſt be ſo; for they have rejected the Traditions of old Popes for thoſe of new ones: One would have thought, that old Friends and old Divines had been the ſureſt and ſoundeſt; but it is not ſo at Rome.

For they have ſlighted and contradicted that Decree of (19) Anacletus: *That all, who are preſent at Maſs, ſhall communicate; That of* (20) *Pope* Gelaſius *of not taking the Bread alone, which (honeſt-man) he called Sacrilege; and* (21) *That of* Alexander 11. *of celebrating but one Maſs in one day. Which abominable practice of the* Roman *Church make good that ſaying of their own Pope* (22) Gelaſius, Quæro ab his judicium quod pretendunt ubinam poſſint agitari,

(19) Anaclet. Epiſt. ap. Bin. Tom. 1. Part 1. p. 43.

(20) Gelaſ. decr. de Conſec. diſt. 2. cap. 12.

(21) Binius in notis Tom. 1. part 1. p. 64.

(22) P. Gelaſ. Ep. 4.

agitari, an apud ipſos, ut iidem ſint inimici, teſtes & Judices? *Which ſignifies in ſhort, that they would be both Enemies, Witneſſes and Judges in their own Cauſe; as being Conſcious to themſelves of ſuch Errors as will not bear the teſt, nor can be defended without ſuch foul play. Who then can ſafely truſt the conduct of his Salvation to that Church,* (*of* Rome) *which refuſeth to be tried by the Word of God, by the Ancient Fathers, by General Councils, and even by the Decrees of her* (*pretended*) *Spiritual Heads?*

But becauſe in the following Book I have produced the Teſtimonies of the Fathers voting againſt Popiſh Doctrines, it will not (*I judge*) *be unneceſſary to ſubjoin, That, although we highly eſteem and reſpect the Fathers, and eſpecially thoſe of the firſt Three hundred years after Chriſt, and make uſe of their Writings, as explaining the ſenſe of the Scriptures, and handling to us the Opinions of the Ages they liv'd in; yet we never receive any of them with the ſame reſpect and eſteem that we do the Word of God: And that with good reaſon: For though they were learned and pious men; yet they were but men, and conſequently were lyable to error as well as other men.*

And herein the Advice of S. Auſtin *is to be followed, to wit, to follow* (23) *him* (*and*

(23) Neminem velim ſic amplecti mea peripexerit: omnia, ut me ſequatur, niſi in eis, quibus me non errare Auguſt. de perſever. Sanct. cap. 21. tom. 27.

ſuch

ſuch as himſelf) no further than they follow Truth and Holy Scripture, which ought ſtill to be preferred before them: And yet S. Auguſtin *was neither the worſt nor the meaneſt of thoſe Chriſtian Hero's. Thus do we reverence but do not idolize them, and only preferr the Scriptures before them; whereas the Papiſts value their late Papal Decrees before the Primitive Doctors.*

Solis eis Scripturarum libris qui jam Canonici appellantur ; didici hunc timorem honoremq; deferre, ut nullum eorum autorem Scribendo aliquid erraſſe firmiſſime credam, *Auguſt.* Epiſt. 19.

Theſe things being premiſed, I ſhall renew that fivefold Challenge about the Popes Supremacy, formerly propounded by a Reverend and Learned Biſhop of our Church; which the Papiſts ought firſt to anſwer, before they can juſtly obtain what they in vain pretend to as Conſequences of that Supremacy. For, they failing to prove this, (which, I think, they will never be able to do) their Attempts in the points depending thereon muſt needs be fruitleſs and ineffectual.

The Challenge is this:

1. *Whether our Saviour before his Aſcenſion did conſtitute S.* Peter *his Vicar, and gave him a monarchical Supremacy over the Apoſtles and the whole Church?*

2. *Whether the Papiſts can prove, that St.* Peter, *while he lived, exerciſed ſuch Power and Supream Jurisdiction, even over the Apoſtles? In ſuch Caſes as theſe,* Idem eſt non eſſe & non apparere.

3. *Whe-*

3. *Whether, if St.* Peter *exerciſed any ſuch Authority, it was not temporary, and ceaſed with his Perſon, as the Apoſtleſhip did?*

4. *Whether (if all theſe were true, as they are wholly the contrary) they can make it appear, That the Biſhop of* Rome *was the Succeſſour of St.* Peter, *and not the Biſhop of* Antioch? *and whether ever he was at* Rome *or no?*

5. *Whether they can make it appear, That our Bleſſed Saviour, when on Earth, exerciſed ſuch a temporal Monarchy as the Pope now challengeth?*

Confeſſions of the Popiſh Doctors in this Caſe.

To the firſt and ſecond Queries it is Con-
(25) Cuſan. de Concil. Cath. 2. 3. *feſſed by* (25) *Cardinal* Cuſanus, *That St.* Peter *received no more Authority* (*and then he could not exerciſe any Authority over his Fellows*) *than the reſt of the Apoſtles.*

To the 3d and 4th Queries it is Confeſſed
(26 Æa. Sylvius de geſtis Concil. Baſil. *by* (26) Æneas Sylvius (*afterwards Pope, by the name of* Pius 2.) *That the Pope's Succeſſion is not revealed in Scripture; and then it cannot be proved* jure divino poſitivo.

And by Bellarmin, (27)

(27) De Rom. Pont. l. 4. c. 4. That neither Scripture nor Tradition (*habet*) allows (*then farewell Papal Supremacy*) That the Apoſtolic Seat (or Chair) was ſo fixed at *Rome*, (*which I really believe as well as he*) that it could not be taken from thence. *And then why might it not be at* Antioch *or* Jeruſalem *as well as* Rome?

Con-

Confeſſed by him (28) *further*, That as long as the Emperors were Heathen, the Pope was ſubject to them in all Civil Cauſes,

(28) Idem. de Pontif. l. 2. c. 29.

And

That for above One thouſand years, his (29) Judgment was not eſteemed Infallible, nor (30) his Authority above that of a General Council.

(29) Id. de Rom. Pont. l. 4. c. 2. Sect. Secunda Opinio.

(30) Idem de Concil. l. 2. cap. 13.

Where was then the exerciſe or acknowledgment of this Supremacy and Infallibility of the Popes? Was all the world a-ſleep, or ignorant ſo long of this Power which they now challenge to themſelves Jure Divino? *No, but the Pope* (*I warrant you*) *had not yet the opportunity to uſurp and challenge it, as he hath done ſince.*

To four of theſe, you ſee, they have plainly yielded: and the laſt, they can never make good, either from Scripture or Eccleſiaſtical Hiſtory. Add to theſe the Confeſſion of that Learned Papiſt, (31) Father *Barns, That allowing the Biſhop of* Rome *to have Supremacy elſewhere; yet the Pope hath no Supremacy in* Britain. Inſula autem Britanniæ gaviſa eſt olim privilegio Cyprio, ut nullius Patriarchæ Legibus ſubderetur. *And afterwards,* Videtur pacis ergô retineri debere ſinè diſpendio Catholiciſmi & abſq; Schiſmatis ullius notâ. *What can the Papiſts ſay to this ſo plain an acknowledgment? But not deſigning to treat at large upon the Pope's Supremacy,*

(31) *Barns's* Catholico-Romanus Pacificus MS. Sect. 31.

premacy, I have not (as in the following Subjects) produced the Teſtimonies of Fathers and Councils againſt this Doctrine of Rome, *but ſhall adviſe the Reader to conſult herein Biſhop* Jewel *againſt* Harding, *Article* 4. *Archbiſhop* Bramhal's *Schiſm Guarded againſt* Will. Serjeant. *Dr.* Barrow *of the Pope's Supremacy, and the Biſhop of* Lincoln's Brutum Fulmen, *who will give him full ſatisfaction in that point.*

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The

THE Proteſtants Companion.

SECTION I.

THE Proteſtant Church of *England*, our Holy Mother, admits of no other Rule for Faith and practice than the (1) Holy Scriptures, which according to (2) the Apoſtles are able to make us wiſe unto Salvation.

The Church of *Rome* doth equal unwritten (3) Traditions with the Holy Scriptures: whom (4) ſome of that Church do call a noſe of Wax: (5) Another, and that no leſs man than a Cardinal, affirms, That the Scripture is no more to be believed in ſaying that it comes from God than *Mahomet*'s *Alcoran*, becauſe that ſaith ſo too. Another (6) Cardinal ſaith, That the Scriptures have no authority but for the Decree

(1) Articles of the Church of *England* publiſhed *Ann. Dom.* 1562, for the avoiding of diverſities of opinions, and for the eſtabliſhing of conſent touching true Religion, *Article 6, & 20.* 2*d* Book of Homilies, *Hom.* 2.
(2) 2 Tim. 3. 15.
(3) *Concil. Trident. Seſſ.* 4. *Decret.* 1.
(4) *Pighius Eccleſ. Hierarch. L.* 3. *C.* 3.
(5) *Bellarmine de verbo Dei, l.* 4. *c.* 4.
(6) *Pool de Primatu Romanæ Eccleſiæ, fol.* 92.

of the Church; (they mean the *Roman* Church) by whom it (7) ought to be regulated, and not the Church be regulated by it: and the reason is, because (as it is (8) confess'd) that the people would easily be drawn away from observing the Church's (i.e. *Romish*) Institutions (9), when they should perceive, That they are not contained in the Law of Christ, and that their (*i.e.* Popish) Doctrines are not only different from, but repugnant to the Holy Scriptures.

Hence doth the Church (10) of *Rome* under severe penalties forbid the Laity the perusal of them, and thereby involves every Lay-man in the guilt of being a *Traditor*; which in the (11) first Ages of Christianity was a crime (12) next door to Apostasie. Which Act doth not only imply, That the Popish Church refuseth to be try'd by the Test of God's Word, but is diametrically opposite to the practice of the Primitive Christians, as appears in the following Quotations.

(7) *Caranza Controvers.* 1. And no marvel, when another affirmeth that the Scripture hath no more authority than *Æsop*'s Fables: *V. Bailly Tract.* 1. 9. 17.

(8) *Peter Sutor* Translat. Bibl. *c.* 22.

(9) *Consil. de Stabilienda Rom. sede* p. 6. And though the *Papists* do cashier the publick use of the Holy Scriptures, and fly to (as they pretend) an Infallible Judg; yet are they not agreed among themselves, who that should be.

These Learned *Romanists* following contend, that the privileg of Infallibility belongs only to the whole Church militant, and neither to the Pope, nor General Council, nor to the Body of the Clergy: *Occam Dial. p.* 1. *l.* 5. *c.* 25, 29, 3. (10) *Cusanus Concord. Cathol. l.* 2. *c.* 3. *Antoninus Sum. Summarum p.* 3. *Tit.* 23. *c.* 2. §. 6. *Panormitan Decret. p.* 1. *l.* 1. *Tit. de Elect. Cap. significasti. Mirandula de fide & ordine credend. Theor.* 4. (11) *In fine Concil. Trident. Reg.* 4. (12) Hence comes it to pass that not only the Popish Laity, but even the Priests themselves are very ignorant in the Holy Scriptures, so that once a Schoolman in the last Age, being to preach at *Paris*, where the famous *Melancthon* was his Auditor, took a Text (for want, I suppose, of a better Book) out of *Aristotle*'s Ethicks, *Sixtinus Amama Orat. de Barbarie ex Melancth.*

The

The *Romiſh* Tenet of ſlighting the Scriptures is contrary to the Word of God, *Joh.* 5. 39. 2 *Tim.* 3. 16. 17.

Contrary to the Fathers,

Clemens Romanus Epiſt. ad Corinth. p. 58, 61, 68. *Irenæus l.* 2. *c.* 47. *Idem l.* 3. *c.* 1. *&* *c.* 2. *Tertullian adv. Hermogen. c.* 23. *Clemens Alexandrinus Stromat. l.* 7. *Origen in Eſai. Hom.* 2. *Idem in Comment in Joſh. p.* 27. *Id. Homil. in Leviticum* 9. *&* *Comment in Mattheum p.* 220. *Cyprian Epiſt.* 74. *Euſebius adv. Sabellium l.* 2. *Conſtantinus Magnus apud Theodoret. Hiſtor. lib.* 1. *c.* 7. *Athanaſius in Orat. adv. Gentes, & de Incarn. Chriſti. Hilarius ad Conſtant. Optatus l.* 5. *de Schiſ. Donat. Baſil. de Sp. Sancto c.* 7. *Id. de verâ ac piâ fide Tom.* 2. *Op. Grac. Lat. p.* 386. *Id. in Ethicis Reg.* 16. *Tom.* 2. *Id. Hom.* 29. *de Trinit. Tom.* 1. *Gregor. Nyſſ. in Dial. de animâ ac Reſurrect. Hieronymus in Comment. in Eſa. cap.* 19. *Id. in Epiſt. ad Letam. Id. adv. Helvid. Id. Præfat. Comment. in Epiſt. ad Epheſ. Chryſoſtom.* 13 *Hom. in Gen. Id. Hom.* 52. *in Joh. Id. Homil.* 4. *in Lazar. Id. Hom.* 34. *in Act.* 15. *Id. Præfat. in Epiſt. ad Rom. Id. Hom.* 13. *in* 2 *Cor.* 7. *Id. Hom.* 9. *in Coloſſ.* 3. *Id. Hom.* 3. *in* 1 *Theſſal. Id. Hom.* 3. *in* 2 *Theſſal.* 2. *Id. Hom.* 8. *in Epiſt. ad Hebr. c.* 5. *Auguſtin, Epiſt.* 3. *Id. de Doctrinâ Chriſti l.* 2. *c.* 6. *&* 9. *Id. de Unitat. Eccleſ. c.* 3, 4, 5, *&* 12. *Id.*

Epiſt. 157. *Id. de Bapt. c. Donat. lib.* 1. *c.* 6. & *l.* 2. *c.* 3. & 14. (That paſſage in St. *Auguſtin, Ego Evangelio non crederem, &c. contr. Ep. fundam. c.* 5. is interpreted by theſe Learned Papiſts following, To be meant of the Primitive Church, and thoſe men who ſaw and heard our Bleſſed Savi our, and not that the Fathers ſhould be o more authority than the Scriptures: *Joh Gerſon de vitâ Sp. Lect. 2. Hic aperitur mo dus, &c. Joh. Driedo de Eccl. Script. & Dogm. l.* 4. *c.* 4. & *Th. Wald. Doctrinal. l.* 2 *c.* 21. *Sufficiat univerſali Eccleſiæ pro preco nio poteſtatis ſuæ moderna, &c.* who is very ſmart upon ſuch as held the contrary) *Iden Epiſt.* 48. *Tom.* 2. & *Epiſt.* 19. *Cyril Alex l.* 7. *adv. Julian. Theodoret Dial.* 2. *Id. Q* 45. *in Geneſ. Theophilus Alexand. i* 2 *Paſch. Homil. Cyril. Hieroſ. Cat.* 4. *Vin centius Lirinenſis contra Hæreſ. cap.* 2. & 41. *Juſtus Orgelitanus in c.* 4. *Cantic. Gre gorius Magnus in Ezekiel. l.* 1. *Hom.* 9. *Tom* 2. *Id. Moral. l.* 8. *c.* 8. *Id. in Cant. c.* 5. *H Moral. l.* 16. *c.* 17. *Tom.* 1. *Id. l.* 4. *Ep.* 4 *ad Theod. Medic. Tom.* 2. *Id. Epiſt. ad Lean c.* 4. *Præfat. in Job. Tom.* 1.

That the Holy Scriptures could not b corrupted, but thoſe corruptions woul have been diſcover'd: See *Auguſtin de uti lit. credendi, c.* 3. & *Id. c. Fauſtum l.* 11. *c.* 2 and Confeſs'd by *Bellarmin*, That the Scrip tur

tures could not be corrupted, but thoſe Corruptions would be diſcovered by Catholicks, *de V. D. l.* 2. *c.* 7.

Conſult in this point Biſhop *Jewel*'s Treatiſe of the Holy Scriptures (who in his excellent Apology handles all the main points in Controverſie betwixt us and the Church of *Rome*) and Article 15 againſt *Harding*. Dr. *Stillingfleet*'s Rational Account of the Grounds of Proteſtant Religion, Reprinted in 1681, *Part* 1. *c.*7, 8,9. *Chillingworth*'s Religion of the Proteſtants a ſafe way to Salvation, *Part* 1. *Chap.* 2. Lively Oracles by the Author (as it's ſaid) of the Whole Duty of Man.

SECT. II.

We receive no other Books of Scripture for (13) Canonical (in the Church of *England*) than (14) ſuch as of whoſe authority there was never any doubt in the Church.

(13) Article 6.

(14) *Concil. Trident. Seſſ.* 4.

The Church of *Rome* doth make the Books commonly call'd *Apocrypha* of equal authority with thoſe of the Old and New Teſtament; which neither the (15) *Jews*, (to (16) whom were committed the Oracles of God) nor the Primitive Church,

(15) Witneſs the two Learned *Jews*, *Philo Judæus* (*apud Euſeb. de Præparat. Evangel. l.* 8.) and *Joſephus*; (*apud Euſeb. Hiſtor. Eccleſ. l.* 3. *c.* 9. *alias* 10.) and this is fully confeſſed by *Bellarmine de Verbo Dei l.*1. *c.* 10. (16) Rom. 3. 2.

nor (17) any General Council, nor any Doctor in the Ages succeeding, till about 120 years ago, in the Council of *Trent*, nor the (18) *Greek* Church to this day, did ever receive as Canonical.

Apocrypha receiv'd as Canonical by the *Papists*, is

Contrary to the Fathers,

Melito apud Euseb. Histor. Eccles. l.4.c.25. & Græc. 26. Origen. in Psal. 1. Athanasius Epist. 39. in 2 Tom. Oper. & Synops. Sacr. Scriptur. Hilarius in Prol. Explanat. in Psalmos. Cyril Hierosol. in Catech. 4. de Sacrâ Scripturâ. Concil. Laodic. Canon. 59. Epiphanius Hæres. 8. contr. Epicur. & Hæres. 76. contra Anomæos & lib. de mens. & pond. Basil. in Philocal. c. 3. Gregor. Nazianzen de veris & genuinis libris S. Scripturæ divinitus inspiratæ in libro Carminum Δέχνυσ. *Amphilochius in Epist. ad Seleucum inter Canonicas Epistolas à Balsamone notat. p.* 1082. *Gr. Lat. Hieronymus in Prol. Galeato, sive Præfat. in lib. Regum. Ruffinus in Symbol. Apostol. Sect.* 35, 36. *Junilius Africanus de part. divinæ legis l.* 1. *c.* 3. *Tom.* 6. *Bibl. patr. part.* 2. *Colon.* 1618. *Gregorius Magnus Moral. l.* 19. *c.* 17. *& Occam.* (who liv'd above 700 after *Gregory, viz.* about *Anno Dom.* 1320) explains *Gregory*'s Judgment, that *Judith, Tobias*, the *Maccabees, Ecclesiasticus*, and the Book of *Wisdom* are not to be receiv'd for

(17) As for the third pretended Council of *Carthage*, alledged by some Papists, St. *Austin*, who was one of the chief therein, votes in this point for the Doctrine of our Church, *de Civitate Dei, l.*17. *c. ult. & alibi.* And though they pretend that the Book of *Baruch* (held by us as Apocryphal) was declared Canonical in the Council of *Florence*; yet did *Driedo* afterwards deny it to be so, *D. Dogm. Eccles. l.* 1. *c.*4. which neither would have done if the Church Catholick had declared the *Apocrypha* Canonical.

(18) *Rycaut*'s Present State of the *Greek* Church, *pag.* 372.

for the confirmation of Faith, *dial.* part. 3. Tract. 1. *l.* 3. *c.* 16.

Confeſſed

By Cardinal *Cajetan*, who liv'd but Eleven years before the Council of *Trent*, That the Apocryphal Books are not Canonical, *in libro Eſther ſub finem--Et in hoc loco terminamus, &c.* And afterwards, *Nam ad Hieronymi limam (Scil. in Prol. Galeato*, where he owns no Books for Canonical, but ſuch as we receive in that ſenſe) *reducenda ſunt tam verba Conciliorum quàm Doctorum.*

Confeſſed by (19) *Catharine* (who was in the Council of *Trent*) and by (20) *Stapleton*, who liv'd after *Catharine*, That the Apoſtles never received nor confirmed the *Apocrypha*. And this will quite ruine their Cauſe, when we have produced (21) *Bellarmin* confeſſing, That the Church hath no power to make a Book Canonical, which was not ſo before.

Conſult the Learned Biſhop *Coſin*'s Scholaſtical Hiſtory of the Scripture-Canon, upon this Subject.

(19) *Catharin. Opuſc. de Script. Canonicis. Quod autem Apoſtoli, &c.*

(20) Stapleton *de autoritat. S. Script. l.* 2. *c.* 4. §. 14.--*Sapientiam Eccleſiaſticum, &c.*

(21) *Bellarmin de Verbo Dei c.* 10. *Itaq; fatemur Eccleſiam nullo modo poſſe facere librum Canonicum de non Canonico, nec contra.*

SECT. III.

We Worſhip the only (22) God, as we are taught to believe in him, and (23) none other.

The Church of *Rome* (24) enjoyns thoſe that live in its Communion to pray to their

(22) Article 1.--2. Book of Homilies Hom. 2.

(23) Article 22.

(24) *Concil. Trid. Seſſ.* 25. *& Bull. Pii* 4.

fellow Creatures (who (25) know not our thoughts and neceſſities) to Hero's and Saints (of whom they feign ſo many ridiculous Stories) and to the Bleſſed (26) Virgin, to whom they uſe ſuch abominable expreſſions. Yea (27) a great Cardinal doth not bluſh to ſay, That *it is not abſurd, that holy men be called Redeemers after a ſort.*

(25) 1 *Cor.* 2. 11. compared with *Iſa.* 63. 16. S. *Auguſtin* ſaith, That the Souls of the dead are there, where they ſee not all things, which are done or happen to people, in this life, *Auguſtin de cura pro mortuis, c.* 13.

(26) *Brev. Rom. Antw.* 1663. *p.* 984.

(27) *Bellarmin de Indulgentiis c.* 4. *ſub finem.*

(*) To win them by the expreſſions of his kindneſs, and to hold them faſt bound to his Service by the teſtimonies and declarations of his goodneſ, ſaith *Peter Chryſol.* Serm. 147.

(28) *Bellarmin* alledgeth in particular this Comment upon the *Romans* to be St. *Ambroſe's*, ſee *Crocus in Cenſura Scriptorum vet. p.* 133.

Invocation of Saints or Angels is Contrary to Scripture,

Matth. 11. 27, 28. * *Joh.* 6. 37. and 14. 13, and 16. 23, 24. *Acts* 10. 25, 26. and 14. 13, 14, 15. *Rom.* 8. 27. *Epheſ.* 3. 20. *Col.* 2. 18. 1 *Tim.* 2. 5. 1 *Joh.* 2. 1, 2.

And

Contrary to the Fathers, who, tho' they might ſometimes uſe Rhetorical Apoſtrophe's and Poetical flouriſhes, are far from the Popiſh Tenet of *Invocation.*

Fathers againſt this Doctrine,

Ignatius in Epiſt. ad Philadelph. Juſtin Martyr, Apol. 2. *Theophilus Antiochenus ad Autolycum, l.* 1. *Irenæus, l.* 2. *c.* 57. *Origen c. Celſum, l.* 5. *p.* 233, and 236. *Concil. Laodicenum, Can.* 35. *Ambroſe de obit. Theodoſ. Id. de interpellat. l.* 3. *c.* 12. *Id. in* (28) *Rom.* 1. *To.* 5. *p.* 174. *Jerome To.* 7. *in Prov. c.* 2. *Auguſtin de civit.*

vit. Dei, l. 8. *c.* 27. *l.* 9. *c.* 15. *&* *c.* 23. *l.* 10. *c.* 1. *l.* 20. *c.* 10. *l.* 22. *c.* 10. *Id. l.* 2. *de viſit. infirm. Id. Confeſſ. l.* 10. *c.* 42. *Theodoret in* 2. *&* 3. *Coloſſ. Dracontius Poetic. Hexameron.*

Confeſſed

By ſome of the moſt (29) Learned *Papiſts*, That it is a Doctrine, neither expreſly nor covertly contained in the Scripture.

(30) *Spalatenſis* confeſſeth, That Religious Invocation of Saints is Heatheniſm, and meer Civil Invocation of them (tho' not ſo bad, yet) dangerous. (31) Cardinal *Perron* confeſſeth, That there are no footſteps of it, either in the Scriptures or in the Fathers before the firſt four General Councils; none of which were call'd till 320 years after our Saviour's Incarnation. *Bellarmin* (32) confeſſeth, That Invocation of Saints was not ſo much begun by any Law as by Cuſtom. This is to the purpoſe! But yet further, *Wicelius* (33) ſaith, That the Invocation of Saints is to be caſt out of the Church, becauſe it a-

(29) *Dominic. Bannes in ſecunda ſecundæ, Qu.* 1. *Art.* 10. *Orationes ad Sanctos eſſe faciendas, venerandaſq; eſſe imagines, neq; etiam expreſſe nec involute Scripturæ docent.* Other *Papiſts* ſay, That there is neither precept nor example for it in Scripture: and they give reaſons for it; for the *Old-Teſtament*, becauſe the Fathers were not yet admitted to the beatifical Viſion;

and for the *New-Teſtament*, becauſe that the Apoſtles were men of ſuch piety and humility, that they would not admit of it themſelves, and therefore mentioned it not in their Writings; and withal, becauſe in the beginning of Chriſtianity there would have been a ſuſpicion, that they had only changed the names of the Heathen Deities, and retain'd the ſame kind of Worſhip, *Eckius in Enchirid. c.* 5. *Salmeron in* 1 *Tim.* 2. *diſp.* 8. *Pereſ. de Tradit. p.* 3. (30) *Spalatenſis oſtens. err.* (31) *Beatit. Sanctorum. l.* 1. *c.* 8. *Sect. ult.* (32) *Sancti. l.* 1. *c.* 18. (33) *Via Regia de Invocat. Sanct.*

ſcribes

ſcribes God's Honour and Attributes to his Creatures, and derogates from the Office and Glory of Chriſt, by making Saints Mediators and Interceſſors.

What Proteſtant could have oppoſed this vain Doctrine with greater ſtrength of Reaſon and Argument than theſe *Papiſts* have done?

Truth will Conquer.

The *Romiſh* Church (34) likewiſe obliges all thoſe in its Communion, to Worſhip Images, (the Idolatrous practice of the Heathen World) and that with the ſame (35) worſhip which is given to him whoſe Image it is (and that, I think, is far enough); ſo that the Worſhip may be terminated in the Image (36). If this be not Idolatry, I know not what can be ſuch! And yet, that nothing might be wanting in their Worſhip, to make up the meaſure of iniquity, They deny (37) That God alone is to be worſhipped. I ſuppoſe, they mean, he muſt have ſharers with him in that Honour; for otherwiſe it cannot be ſence: I am ſure, however, it is Blaſphemy.

(34) *Concil. Trident. Seſſ. 25. Bulla Pii 4. ſuper forma Juramenti ad calcem Concil. Trid.* Bellarmin *de Imag. l. 2.*

(35) Azorius *l. 9. Inſtit. mor. c. 6. Art 3. Cajetan in Thom. Part. 3. Qu. 25. Art. 3. Gregory de Valentia Tom. 3. diſp. 6. Qu. 11. punct. 6. Coſter Enchirid. p. 438.*

(36) *Bellarmin de Imag. l. 2. c. 21. prop. 1.*

(37) *Index Expurgatorius Madri. 1612. in indice librorum expurgatorum p. 39. dele—Solus Deus adorandus.*

Image Worſhip *is Contrary to Scripture,*

Exod. 20, 4, 5. Hence do the *Papiſts* often leave the Second Commandment out of their Catechiſms, as in *Vaux*'s *Catechiſm*, *Le-*

Ledeſma's Catechiſm, & Officium B. Mariæ, Pii. 5. Pont. juſſu editum Antwerp. A. D. 1590.

That the Second Commandment was meant of, and deſigned againſt Images and Idols, the following Fathers and Doctors do atteſt:

Juſtin Martyr Dial. cum Tryph. p. 321. Tertullian de Idol. c. 3, 4. & Id. c. Marcion l. 2. c. 22. de ſpect. c. 23. Clemens Alexand. ſtro. l. 3. p. 441. Origen c. Celſum l. 4. p. 182. & l. 7. p. 375. Id. in Exod. Hom. 8. Athanaſius in Synopſ. Nazianzen in verſ. de decal. Ambroſe & Jerome in Epheſ. c. 6. Auguſtin Ep. 119. c. 11. Procopius & Rupertus in Exod. c. 20.

Contrary to Scripture,

Lev. 26, 1. Deut. 4. 15, 16. and 5. 7, 8, 9. Iſa. 40. 18, 19, 20. Micah 5. 13. Matt. 4. 10. Joh. 5. 21. Rev. 19. 10.

Contrary to the Fathers,

Juſtin Martyr Apol. 2. p. 65, 66. Theophilus Antiochenus ad Autolycum l. 1. p. 77. & 110. Clemens Alexandrinus ſtrom. l. 6. & in paranetico. Tertullian adv. Hermogen. init. Minutius Felix p. 33. who ſaith, *Cruces nec colimus nec optamus. Origen c. Celſum l. 7. & 8.* The Council of *Eliberis* in *Spain* at *An. D. 310. Can. 36. Lactantius lib. 2. cap. de Orig. error. dubium non eſt, &c.*

Optatus

scribes God's Honour and Attributes to his Creatures, and derogates from the Office and Glory of Christ, by making Saints Mediators and Intercessors.

What Protestant could have opposed this vain Doctrine with greater strength of Reason and Argument than these *Papists* have done?

Truth will Conquer.

The *Romish* Church (34) likewise obliges all those in its Communion, to Worship Images, (the Idolatrous practice of the Heathen World) and that with the same (35) worship which is given to him whose Image it is (and that, I think, is far enough); so that the Worship may be terminated in the Image (36). If this be not Idolatry, I know not what can be such! And yet, that nothing might be wanting in their Worship, to make up the measure of iniquity, They deny (37) That God alone is to be worshipped. I suppose, they mean, he must have sharers with him in that Honour; for otherwise it cannot be sence: I am sure, however, it is Blasphemy.

(34) *Concil. Trident. Sess.* 25. *Bulla Pii* 4. *super forma Juramenti ad calcem Concil. Trid.* Bellarmin *de Imag. l.* 2.

(35) Azorius *l.* 9. *Instit. mor. c.* 6. *Art* 3. *Cajetan in Thom. Part.* 3. *Qu.* 25. *Art.* 3. *Gregory de Valentia Tom.* 3. *disp.* 6. *Qu.* 11. *punct.* 6. *Cosser Enchirid. p.* 438.

(36) *Bellarmin de Imag. l.* 2. *c.* 21. *prop.* 1.

(37) *Index Expurgatorius Madri.* 1612. *in indice librorum expurgatorum p.* 39. *delet—Solus Deus adorandus.*

Image Worship
is Contrary to Scripture,

Exod. 20, 4, 5. Hence do the *Papists* often leave the Second Commandment out of their Catechisms, as in *Vaux*'s *Catechism*, *Le-*

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Contrary to Scripture,

Lev. 26, 1. Deut. 4. 15, 16. and 5. 7, 8, 9. Iſa. 40. 18, 19, 20. Micah 5. 13. Matt. 4. 10. Joh. 5. 21. Rev. 19. 10.

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Juſtin Martyr Apol. 2. *p.* 65, 66. *Theophilus Antiochenus ad Autolycum l.* 1. *p.* 77. *&* 110. *Clemens Alexandrinus ſtrom. l.* 6. *& in parænetico. Tertullian adv. Hermogen. init. Minutius Felix p.* 33. who ſaith, *Cruces nec colimus nec optamus. Origen c. Celſum l.* 7. *&* 8. The Council of *Eliberis* in *Spain* at *An. D.* 310. *Can.* 36. *Lactantius lib.* 2. *cap. de Orig. error. dubium non eſt, &c.*

Optatus

Optatus l. 3. Epiphanius Epiſt. ad Joh. Hieroſ. Auguſtin de morib. Eccleſiæ Cath. l. 1. c. 34. & de fide & ſymbolo c. 7. & Id. contr. Adimant. c. 13. & Id. Tom. 3. de conſenſ. Evangel. l. 1. c. 10. Id. de civit. Dei l. 9. c. 15. Fulgentius ad Donatum. Gregorius Mag. l. 9. Epiſt. 9. Imagines adorare omnibus modis devita.

Moreover the (38) Church of *Rome* would oblige us to adore the Conſecrated Hoſt, (or Bread in the Sacrament of the Lord's Supper) and with the ſame Worſhip which is due to the true God. Which by the (39) Confeſſion of ſome of their Learned men is an Idolatry (if (40) Tranſubſtantiation cannot be made out, which if it can, we ought no more to believe our own Eyes) more ſtupid than the ſottiſh Heathens were guilty of. Though this practice is ſo far from being Ancient, That elevation of the Hoſt, accompanied with the ringing of a Bell at the conſecration thereof (that all who heard it, might kneel and joyn their hands in adoring the Hoſt) was inſtituted but about *An. Dom.* 1240. (41)

(38) *Concil. Trident. Seſſ.* 13.

(39) *Coſter Enchirid. Controv. c. 8. de Euch. p.* 308. *& Fiſher c. Oecolampadium l. 1. c. 2.*

(40) That the Appariti-ons, which as the *Papiſts* pretend, have appear'd upon the Altar, inſtead of the Sacrament, may, and have been the Illuſions of the Devil; is Confeſſed by two Learned Schoolmen; *viz. Alexander de Hales, ſent.* 4. *Qu.* 11. *&* *Biel* 51. *Lect.* upon the Canon of the Maſs.

(41) *Naucler. ad An.* 1240. *Krantz. ſax. l.* 8. *c.* 10.

The

The Fathers were ſo far from worſhipping the Hoſt, that ſome of them are ſharp in reproving thoſe, who reſerved the Reliques of it; as appears by

Clement's Epiſtle to St. *James*, *Origen in Levit. Hom.* 5. and by the 11*th.* Council at *Toledo*, *c.* 14. And in *Jeruſalem* they us'd to burn the remainders thereof, *Heſychius in Levit. l.* 2. *c.* 8.

Concerning Invocation of Saints, Angels, *&c.* ſee Archbiſhop *Laud*'s excellent Book againſt Jeſuit *Fiſher*, ſo much commended by King *Charles* I. Dr. *Stillingfleet*'s *Rational Account of the Grounds of Proteſtant Religion*, &c. *Part* 3. *Ch.* 3. Dr. *Stillingfl.* Diſcourſe concerning the Idolatry practiſed in the Ch. of *Rome*, *c.* 2. Biſhop *Taylor*'s diſſwaſive from Popery, *Part* 1. *Ch.* 2. *Sect.* 9. *F. White* againſt Jeſuit *Fiſher*, *pag.* 289. Dr. *Brevent*'s *Saul* and *Samuel* at *Endor*. Biſhop of *Lincoln*'s Letter to Mr. *Evelyn*.

Concerning Image-worſhip and the Adoration of the Hoſt, ſee Biſhop *Jewel*'s Article 14 againſt *Harding*. Archbiſhop *Laud* againſt Jeſuit *Fiſher*. Dr. *Stillingfleet*'s Diſcourſe concerning the Idolatry practiſed in the Church of *Rome*, and his Defence of it. His Rational Account of the Grounds of Proteſtant Religion, *Part* 3.

3. *Chap.* 3. Biſhop *Taylor's* Diſſwaſive from Popery, *Ed.*3. *C.*1. *Sect.* 8, 9. *Ch.* 2. *Sect.* 12. *Monſieur de Rodon's* Funeral of the Maſs, *c.* 5.

Confeſſed

By theſe Learned Popiſh Doctors hereafter mentioned, That the making of Images was prohibited in the old Law, and not to be found in Scripture.

Aquinas 3. *Sent. Diſt.* 9. *Q.* 2. *ad.* 1. *Prohibitum eſt. Alexander Hales, p.* 3. *Q.* 30. *m.* 3. *ar.* 3. *Albertus* 3. *d.* 9. *ar.* 4. *Bonaventure* 3. *d.* 9. *Marſilius* 3. *q.* 8. *ar.* 2. *Rich. media villa* 3. *d.* 9. *Q.* 2. *Gerſon compend. tr.* 2. *d.* 10. *Præcept. Abulenſis Exod.* 20. *Q.* 39. *Et Dominic. Bannes in* 2*a.* 2*a. Qu.* 1. *art.* 10.

That the Fathers condemn'd Image-worſhip is Confeſs'd by *Polydore Virgil de Invent. l.* 6. *c.* 13. where he ſaith, *Sed teſte Hieronymo omnes ferè veteres ſancti Patres* (ſpeaking of Images) *damnabant ob metum Idololatriæ.* For fear of Idolatry. And by *Caſſander, Conſult. d. Imag. Quantum veteris initio Eccleſiæ ab omni imaginum adoratione abhorruêrunt, declarat unus Origenes.*

And

That for the firſt four Ages after Chriſt, there was little or no uſe of Images in the Temples or Oratories of the Chriſtians is

Confeſs'd

By *Petavius, Dogmat. Theol. To.* 5. *l.* 15. *c.*13. *S.* 3. *c.* 14. *S.* 8.

SECT.

SECT. IV.

Our Church contends for and embraces that faith, which was (42) once delivered to the Saints, and admits and profeſſes that ſame, which all true Chriſtians have made the badge of their Holy Profeſſion, which (43) is briefly comprehended in the Apoſtles Creed, and explain'd in thoſe others call'd the *Nicene* and *Athanaſian*, which may be prov'd by the Scriptures, and have been approved by the Univerſal Church, by the Decrees of the firſt General Councils and Writings of the Fathers. The Popiſh Church, eſpecially that part of it which is called the Court of *Rome*, obtrudes and impoſes new Articles of Faith, making (44) the Biſhop of *Rome* the Infallible Judg and Arbitrator of all Doctrines, enjoyning an implicit faith and blind obedience to his Dictates; wherein we muſt renounce (45) our very Reaſon: ſo that (46) if he call that white which we ſee to be black, we are to ſay ſo; ſince he hath (as (47) they ſay) the power of making new Creeds,

Contrary to Scripture,
Gal. 1. 8, 9.

(42) Jude 3.
(43) Articles, and *Jewel*'s Apology.
(44) *Bellar. de Eccleſ. l.* 3.
(45) *M. Creſſie* in his Appendix *c.* 7. *Sect.* 8. ſaith, That the Wits and Judgments of Catholicks (he means Papiſts) is to renounce their Judgment and depoſe their own wit. I will make no Application, let the Reader do it himſelf.
(46) *Exercitia Spiritualia Ign. Loyolæ, Toloſæ* 1593. *p.* 173. *Reg.* 1.
(47) *Turrecremata ſummæ de Eccleſia l.* 2. *c.* 103. *Petrus de Ancorano de Hæreſi. a.* 2. *Auguſtinus Triumphus de Ancona, p.* 59. *a.* 1. *& art.* 2. And this knack of making new Creeds is very agreeable to that fancy of *Salmeron*, *Non omnibus omnia dedit Deus, ut quælibet ætas ſua gaudeat veritatibus, quas prior ætas ignoravit, Diſ.* 57. *in Ep. ad Rom.*

Con-

Contrary to
St. *Augustin de Unit. Eccles. contr. Epist. Petil. c.* 3. and all the Fathers who shew an esteem for the Scripture.

Confess'd
By Cardinal *Bellarmine*, That till above a thousand years after Christ, the (48) Popes Judgment was not esteemed Infallible, nor his (49) Authority above that of a General Council; much less then is it above that of the Holy Scriptures.

(48) *Bellar. de Rom. Pontif. l.* 4. *c.* 2. *Sect. Secunda opinio.*
(49) *Id. de Concil. lib.* 2. *c.* 13.

Hence must it necessarily follow, That it is a new Article of the Creed, to believe that the Pope can make new Creeds.

(50) Article 25.

Consult Dr. *Stillingfleet*'s Discourse concerning the Idolatry practised in the Church of *Rome*, *Chap.* 4.

SECT. V.

Our Church useth the same (50) Sacraments, which our Saviour Christ left in his (51) Church and no other, to wit, Baptism and the Lord's Supper; which both the (52) Laity and Clergy in our Communion receive intire without mutilation, according to our Blessed Saviour's Institution (53), the practice of the Apostles, and of the *Latin* Church for (54) fourteen hundred years after our Saviour's Incarnation, and of the (55) *Greek* Church in the last Age; if not until this day.

(51) Mat. 28. 19. Luk. 22. 19, 20.
(52) Article 30.
(53) Mat. 26. 27. 1 Cor. 11. 26, 27, 28.
(54) *Concil. Constantiense Anno Dom.* 1414. *Sess.* 13.
(55) *Apud Chytræ. de Statu Eccl. Orient. Primum Patriar. Resp. p.* 149, *&c.* The *Greek* Patriarch *Hieremias's* Letter to the *Tubing* Divines, bearing date *May* 15. 1576.

The

The Church of *Rome* doth not only clogg its members with the number of (56) seven Sacraments; (which precise number of Sacraments was not held for Catholick, even in the *Roman* Church, till above a thousand years after Christ, and therefore far from Primitive Christianity) but deprives the Laity (57) of the Cup in the Eucharist, contrary to our Saviour's Institution: which is at once the highest presumption, and withal not one degree remov'd from Sacriledg.

(56) *Concil. Tridant. Sess. 7.*

(57) *Concil. Constant. Sess. 13.*

The number of Seven Sacraments

Contrary to the Fathers,

Justin Martyr, *Apol.* 2. (whom even *Bellarmine* himself confesses to have mentioned but two Sacraments, *de effect. Sacram. l.* 2. *c.* 27. *Sect. venio.*) *Tertullian adverſ. Marcion, l.* 4. *c.* 34. *& Id. de coronâ militis c.* 3. *Cyril* of *Jeruſalem* in his Catechisms. *S. Ambroſe* in his Books *de Sacramentis. Auguſtin de Doctr. Christi, lib.* 3. *c.* 9. *Id. de Symbolo ad Catech. Tom.* 9. *Id. Epist.* 118. *ad Januar. Tom.* 2. *Junilius in Geneſ.*

Confess'd,

That *Peter Lombard*, Master of the Sentences (who liv'd *Anno Dom.* 1144.) was the first Author that mentioned the precise number of Seven Sacraments, and the Council of *Florence* held *Anno Dom.* 1438, was

the first Council that determined that number,

By Cardinal *Bellarmin, de Sacram. lib.* 2. *c.* 25. and *Cassander, Consult. de num. Sacram.*

Communion in one kind Contrary to Scripture,

Matt. 26. 26, 27, 28. *Luk.* 22. 19, 20. 1 *Cor.* 11. 26, 27, 28.

Contrary to the Fathers,

Dionysius Areopagita, Eccl. (58) *Hierarch. c.* 3. (which Author I quote in the front of the Fathers, because the Papists would have him to live in the first Age; though it is more probable that he liv'd later; albeit not so late as *Monsieur Daillé* would have him.) *Ignatius Ep. ad Philadelph. Justin Martyr, Apol.* 2. *in fine p.* 162. *Clemens Alexandrin. Stromat. l.* 1. *p.* 94. *& Id. Pædagog. l.* 2. *c.* 2. *p.* 35. *Tertullian de Resurrect. c.* 8. *& Id. l.* 2. *ad Uxorem c.* 6. *Origen, Hom.* 16. *in Num. Cyprian, Epist.* 54. *Tom.* 1. *l.* 1. *Epist.* 2. *Gregor. Nazianzen Orat.* 11. *in laud. Gorgon. & Orat.* 40. *in Sanctum Baptism. Tom.* 1. *Athanasius, Apol.* 2. *contra Arrianos,* τοῦτο ὑμεῖς νομίμως, *&c. Ambros. in Orat. ad Theodos. & apud Theodoret. Hist. Eccles. l.* 5. *c.* 18. *Hieronymus Epist. ad Rusticum Tom.* 1. *Id. sup. Sophon. c.* 3. *Tom.* 6. *Chrysostom in* 2 *Cor. Hom.* 18. *Tom.* 3. *Edit.*

(58) Although some Learned men in our own Church will have *Apollinaris*, who liv'd in the fourth Century, to be the Author of that Book. See Dr. *Stillingfleet*'s Answer to *Creff. Apolog. c.* 2. §. 17. *p.* 133. and Dr. *Cave* in the Life of *Dionysius Areopagita, p.* 73, 74.

Edit. Savil. p. 646. *Augustin* 4 *Qu.* 57. *in Levit. Leo Ser.* 4. *de Quadrages. Gelasius Decret.* 3. *part. de Consecrat. dist.* 2. *cap. Comperimus. Hincmar* in the Life of the Archbishop *Rhemes* (who converted King *Clovis* of *France* to the Christian Faith) reports that the Archbishop gave a Chalice (or Cup) for the peoples use, with this Motto,

(Sacro,
Hauriat hinc populus vitam de sanguine
Injecto, æternus quem fudit vulnere Christus,
Remigius domino reddit sua vota sacerdos,

è Cassandri Liturg. c. 31. *Pamelii Liturgic. p.* 618. *Tom.* 1. *Gregorius Magnus, Dial. l.* 1. 4. *c.* 58. *Id. Dial. l.* 3. *c.* 36. *Tom.* 2. *Id. in Sab. Paschæ, Homil.* 22. *Tom.* 2.

Confess'd,

That Communion in one kind, is against the practice of the Apostles, by *Paschasius Radbertus de corp. & sang. domini c.* 19.

Confess'd,

That it was a General Custom for the Laity to Communicate in both kinds, by *Salmeron, Tract.* 35.

Confess'd

By *Cassander*, (59) That it was receiv'd in both kinds for above a thousand years after Christ; by (60) *Vasquez* and *Thomas* (61) *Aquinas* for above 1200 years; by

(59) *Consult. Sect.* 22.

(60) *In tertiam partem S. Thomæ, tom.* 3. *Quæst.* 80. *Disp.* 216. *Art.* 12. *cap.* 3. *nu.* 38.

(61) In Joh. 6. Lect. 7.

(62) *Becanus* for 1400 years; and laſt of all by the (63) Council of *Conſtance* it ſelf,

It was acknowledged,

That Communion in both kinds had been inſtituted by our Bleſſed Saviour himſelf, practiſed by the Primitive Church, and to that very time; and yet they had the confidence to alter it!

They certainly had confidence enough, but neither too much Reaſon nor too much Religion, who durſt diſannull what our Bleſſed Saviour had enjoyn'd, and what carried his ſeal to that very day. Where was then that reverence to Antiquity, which their Followers to this day ſo much pretend to?

Concerning the number of Seven Sacraments, ſee *Birkbeck*'s Proteſtant Evidence *Article* 4.

Of Communion in both kinds, ſee Biſhop *Jewel*'s Article 2. againſt *Harding*. Biſhop *Taylor*'s Diſſwaſive, Part 1. Ch. 1. Sect. 6. Dr. *Stillingfleet*'s Rational Account of the Grounds of Proteſtant Religion, *Part* 3. *Ch.* 3. Archbiſhop *Laud* againſt *Fiſher*, *Rodon*'s Funeral of the Maſs, *Ch.* 6.

(62) *In Manuali de communione ſub utraque ſpecie.*

(63) *Concil. Conſtant. Seſſ.* 13. They in that Council likewiſe contradicted the Judgments of their ancient Popes, *Leo*, *Gelaſius*, and *Gregory* the Great, as may be ſeen in the Quotations of the Fathers.

SECT.

SECT. VI.

We do not believe that the Elements of Bread and Wine (64) after Conſecration become the very Body and Blood of Chriſt, though the worthy Receiver partakes of both in a ſpiritual manner by faith; becauſe we herein have all the teſtimony we are capable of; *viz.* that of our Reaſons and of our Senſes, to believe, That there is not a real Tranſubſtantiation or a change of the Elements of Bread and Wine into the Body and Blood of our Saviour: which is an abſurd tenet, and hath occaſioned many Superſtitions.

(64) Article 28, & 29.

The Church of *Rome* holds, that there (65) is a converſion of the whole ſubſtance of Bread and Wine into the ſubſtance of Chriſt's Body and Blood by Conſecration.

(65) *Concil. Trident. Seſſ.* 13. *c.* 4.

Tranſubſtantiation
Contrary to Scripture,
Luk. 22. 17, 18, 19, 20.

Contrary to the Fathers,
Juſtin Martyr, Apol. 2. *Irenæus l.* 4. *adv. Har. c.* 34. *Tertullian cont. Marcion. l.* 4. *c.* 40. *Origen, Comment. in Matth. c.* 15. *Id. Homil.* 3. *in Matth. Euſebius Demonſt. Evangel. l.* 1. *c.* 1. *& c. ult. Macarius Homil.*

27. *Gregor. Nazianz. Orat. 2. in Paſch. Ambroſ. lib. de Bened. Patriarch. c. 9. Epiphanius in Anchorat. p. 6. Chryſoſtome Homil. 24. in Epiſt. ad Cor. Id. Epiſt. ad Cæſar. Monach. Jerome, Comment. S. Matth. c. 26. Id. in Iſa. 66. & in Hoſ. 8. & in Jerem. 22. Auguſtin Serm. 9. de diverſ. Id. l. 3. de Doctr. Chriſt. c. 16. Id. l. 20. contr. Fauſt. Manich. c. 21. & in Pſal. 98. Id. de civit. Dei l. 21. c. 25. & Tractat. 26. in Joh. Gelaſius in lib. de duab. nat. Chriſt. Ephrem,* Patriarch of *Antioch, apud Phot. Cod. 229. Primaſius Comment. in 1 Epiſt. ad Cor. Facundus Defenſ. Conc. Chalced. l. 9. c. 5. Gaudentius Tract. 20.*

Add to theſe, that *Heſychius* Biſhop of *Hieruſalem*, in *Leviticum, l. 2. c. 8.* ſaith, It was the cuſtom in the ancient Church to burn the remainders of the Euchariſt. Which place when *Cheyney*, a Proteſtant in Q. *Mary*'s days, inſiſted upon againſt the Papiſts, and demanded what it was that was burned? one anſwered, That it was either the Body of Chriſt, or the ſubſtance of Bread put there by miracle; at which he ſmil'd, and ſaid, a Reply was needleſs; and I think ſo too.

Chillingworth hath a pretty joking Dialogue betwixt *C.* and *K.* about Tranſubſtantiation and the Infallibility of the *Roman* Church, in his Proteſtant Religion a ſafe

safe way to Salvation, *Part* 1. *Ch.* 3. *Edit.* 2. 1638. *p.* 158, 159.

Transubstantiation
Confess'd

Not to be in the Canon of the Bible, by these Learned Papists hereafter mentioned,

Scotus in 4. *lib. sentent. dist.* 11. *Q.* 3. *Occam ibid. Q.* 6. *Biel Lect.* 40. *in Can. Missæ. Fisher* Bishop of *Rochester, c.* 1. *cont. captiv. Babyl.* Cardinal *Cajetan apud Suarez. Tom.* 3. *Disp.* 46. *Sect.* 3. *Melchior Canus, Loc. com. l.* 3. *c.* 3. *fund.* 2.

That **Transubstantiation** was not touch'd by the Fathers, was Confess'd by our *English* Jesuits, *Discurs. Modest. p.* 13. and by *Alphonsus à Castro de Hæres. l.* 8. *verbo Indulgentia.*

Not own'd as an Article * of Faith before the *Lateran* Council (held *Anno Dom.* 1215) and therefore it is no ancient Article,

Confess'd

By *Scotus apud Bellarm. l.* 3. *de Euchar. c.* 28.

And yet this was the bloody Test in Queen *Mary*'s days, by which so many Glorious Martyrs changed Earth for Heaven.

* Deny'd to be the faith of the Church by *Barns* in his *Romano-Catholicus Pacificus, MS. Sect.* 7. *litt. Q.*

SECT. VII.

Our Church acknowledges no **Purgatory** (66) or Propitiation for our ſins, but that which was made once for all (67) by our Bleſſed Saviour; and that upon the condition of Faith and Repentance. We (68) diſown all **Pardons** and **Indulgentes** as grounded upon no warranty of Scripture, but rather repugnant to the Word of God; ſince we are told that we have nothing (69) but what we have received. We own that good works (70) are the fruits of Faith, and follow after Juſtification, but that they cannot put away ſins, and endure the ſeverity of Gods Judgment, much leſs for the ſins of others: nor can (71) we perform works over and above God's Commands, call'd by the Papiſts works of Supererogation: to ſay which, is the higheſt arrogance. For when we have done all we are commanded, Chriſt enjoyns us to ſay, *We are unprofitable Servants.* And we look upon our ſelves as righteous before God for the merit of our Bleſſed Lord and Saviour Jeſus Chriſt by faith, and not for our own works and deſerts.

(66) Article 22, & 18.
(67) Article 31. Heb. 10. 10.
(68) Article 22.
(69) 1 Cor. 4. 7.
(70) Article 12.
(71) Article 14.
(72) Article 11, & 13.

The

The *Romiſh* Church owns a Purgatory (73) for ſins pardoned, ſo that there ſtill remains a guilt of temporal puniſhment to be paid, either in this life or hereafter in Purgatory. Which upſtart Doctrine of Purgatory (for we ſhall anon ſhew it to be ſo) hath prov'd the Mother of Indulgences and Pardons, and thereby hath mightily enriched (74) the Church of *Rome*, whereby remiſſion of ſins is ſet upon terms (75) in the vile market of Indulgences; Murther and Inceſt being valued at five Groſſes; (76) Perjury at ſix; Sacriledg and Simony at ſeven, and ſo on in the Tax of the Apoſtolick (as it is pretended) (77) Chancery. Hence above (78) 60000 Marks beſides all other payments to the See of *Rome* were yearly carried out of this Kingdom by the *Italians*, being a greater revenue than our King then had; as appears by a fruitleſs complaint in a Letter from the whole Nation to the Council of *Lions*, *Anno Dom.* 1245. A round ſumm it was in thoſe days before the *Indian* Gold was diſcover'd, and yet that was ſpent in maintaining the luſt and ambition of the Popiſh Clergy.

(73) *Concil. Trident. Seſſ. ult.* Hence doth *Bellarmine* threaten us, ſaying, that whoſoever believes not Purgatory, ſhall be tormented in Hell, *de Purgat. l. 1. c. ult.* And yet this ſame Cardinal (forgetting what he had before affirm'd (for herein he doth not only contradict himſelf but all Popiſh pretenſions for Purgatory, when he) grants that Souls in Purgatory do not merit. *In Purgatorio animæ nec mereri nec peccare poſſint*, *Bellarm. de Purgatorio, l. 2. c. 2.* To what end then are they ſent to Purgatory?

(74) *Spalatenſis de Republ. Eccleſ. l. 5. c. 8. Sect. 73.* (75) *Bellar. de Indulg. l. 1.* (76) *Taxa Cancel. Apoſt.* (77) But the poor have not theſe priviledges (whereby mark the great charity of the *Romiſh* Prieſts, which will ſuffer by conſequence, if their Doctrine were true, the poor to go to Hell for want of money), *Diligenter nota quod hujuſmodi gratiæ non dantur pauperibus, quia non ſunt, ideo non poſſunt conſolari, Taxa Cancellariæ Apoſtolicæ Tit. de Matrimonialib.* (78) *Tom. Concil. 28. p. 460.*

Popiſh

Popiſh Purgatory

Contrary to Scripture,

Gal. 3. 13. *Heb.* 1. 3, *&* *c.* 9. 14. *&* *c.*10.10. *Rom.* 5. 1, 2, 10, 11. *Rev.* 14.13. which laſt Text is a place ſo clear againſt Purgatory, that *Picherellus* a Papiſt of the *Sorbon* Colledg, did ingeniouſly confeſs that St. *John* had in thoſe few words put out the fire of Purgatory, *de Miſſa*, *pag.* 156.

Contrary to the Fathers,

Dionyſius Areopagita Eccleſ. Hier. c. 7. Author of the Queſtions in *Juſtin*, *Quæſt.* 75. *Tertullian de Baptiſmo. Cyprian's Tract. ad Demetri. Sect.* 16. *Macarius Homil.* 22. *Hilarius in Pſal.* 2. *Gregor. Nazianzen*, *Orat.* 5. *in Plagam grandinis*, *&* *Orat.*42. *in Paſcha. de Eccleſ. Dogmat. c.* 79. *Ambroſe de bono mortis*, *cap.* 4. *Chryſoſtom de pœnit. Serm.* 3. *Id. in Geneſ. Hom.* 5. *&* *Hom.* 16. *in Ep. ad Rom. Epiphanius Hæreſ.* 79. *ſub finem. Auguſtin*, though he doubts in this point, *in Enchirid. c.* 67, 69. *&* *De civit. Dei*, *l.*21. *c.* 26. *&* *de fide &* *op. c.* 16. is poſitive elſewhere againſt Purgatory, (*ſcil. lib. de pec. mer. &* *rem. cap.*28.) he

he ſaith, That there is no middle place. That a man may be any where but with the Devil, who is not with God. *Gregor. Magnus in Job. lib.* 13. *c.* 20. *Bede in Pſal.* 6. *Otho Friſingenſis in Chron. l.* 8. *c.* 26. *Anſelm in* 2 *Cor.* 5. *Bernard. Epiſt.* 266. *Lumbard ſen.* 3. *diſt.* 19. *lit. A.* He liv'd *Anno Dom.* 1144.

Contrary to the Doctrine of the *Greek* Church of the later Ages, as appears from their Apology delivered to the Council of *Baſil* (78) about 253 years ago. Hence doth *Alphonſus à Caſtro* place their not holding a Purgatory among the Errors of the *Greek* Church, *l.* 12. *tit. Purgat.*

(78) *Apolog. Græcorum de igne Purgat.' p.* 66, *&* 93. *Ed. Salmaſ.*

Purgatory
Confeſs'd
By *Petrus Picherellus* to have no fewel either to kindle or maintain its fire in Scripture : *Picherell. de Miſſa, c.* 2.

Confeſs'd

That neither the Scriptures nor the Ancient Fathers have any thing in them concerning

Purgatory,
By *Alphonſus à Caſtro l.* 12. *tit. Purgat. f.* 258.

Con-

Confeſs'd,

That few or none of the *Greek* Fathers ever mention it, and the *Latin* Fathers did not at all believe it, but by degrees came to entertain opinions of it, and that the Catholick Church knew it lately,

By

Roffenſis Art. 18. *con. Luther & Polydore Virgil, Invent. rerum, l.* 8.

Confeſs'd

By another Learned *Roman* Catholick, Father *Barns*, That it is a thing which lyes meerly in human invention, nor cannot be firmly deduced from Scriptures, Fathers and Councils, and That the oppoſite opinion ſeems more agreeable to them, in *Catholico-Rom. Pacificus*, Sect. 9.

Conſult herein Archbiſhop *Laud* againſt Jeſuit *Fiſher.* Dr. *Stillingfleet*'s Rational Account, *Part* 3. *Ch.* 6. Biſhop *Taylor*'s Diſſwaſive, *Part* 1. *Ch.* 1. *Sect.* 4.

The Riſe of Indulgences.

At firſt the Indulgences (that were) were but relaxations or releaſements of Canonical ſatisfaction, *i. e.* of the Diſcipline or correction of the Church. In this ſenſe are to be underſtood the firſt Council of *Nice*, c. 11. of *Arles*, c. 10. and of *Ancyra*, c. 2. But their new and chief foundation

tion, was laid by (79) Pope *Clement* the ſixth in his (80) *Extravagant*, *Ann. Dom.* 1350.

Confeſs'd

That we have nothing in the Scripture nor in the ſayings of the Ancient Fathers concerning Indulgences as ſatisfactions before God for temporal puniſhments, or holding them as profitable for the dead,

By

Antoninus Part. 1. *Sum. tit.* 10. *c.* 3. By *Biel Lect.* 57. *de Canon. Miſſæ*, and by *Hoſtienſis in Sum. l.* 5. *tit. de remiſ. nu.* 6.

Conſult herein Biſhop *Taylor*'s Diſſwaſive, *Part* 1. *Ch.* 1. *Sect.* 3.

The Church of *Rome* likewiſe in the Council (81) of *Trent* accurſes all ſuch as ſay, That a Sinner is juſtified by faith only, or deny that the good works of holy men do truly merit everlaſting Life: not to mention that blaſphemous Doctrine of the *Roman* Church, that (82) the Sacrifice of the Maſs offered (as they pretend) by the Prieſt is a meritorious and propitiatory Sacrifice for ſin; which wholly takes away the efficacy and merits of Chriſt's Paſſion and Reſurrection.

That the Miſſal Sacrifice is a Propitiatory Sacrifice for ſin, is

Con-

(79) *Vnigenitus, de pœnitentiis & remiſſionibus.*

(80) The Doctrine of Indulgences was oppos'd by two famous Papiſts not long before the *Extravagant* of Pope *Clement*, by *Franciſcus de Mayronis* in 4. *l. ſen. diſt.* 19. *Q.* 2. and by *Durandus* in 4. *l. ſen. d.* 20. *Q.* 3. So that it was far from being either Catholick or Ancient.

(81) *Concil. Trid. Seſſ.* 6. *Can.* 9. *& Seſſ.* 6. *cap.* 16. *can.* 32.

(82) *Catechiſ. Rom. de Euchar. num.* 55.

Contrary to Scripture,

Heb. 10. 10, 11, 12, 14, 15, 16, 17, 18, 19, 20, 21, & *c.* 9. 24, 25, 26, 27, 28. & *c.* 7. 25.

Contrary to the Fathers,

(Who by thoſe Tropical ſpeeches of Sacrificing and offering, did not admit of any Propitiatory Sacrifice but only the Paſſion of Chriſt.)

Juſtin Martyr, Apol. 2. *Irenæus l.* 5. *c.* 34. *Clement in Conſtitution. l.* 6. *c.* 23. *Euſebius lib.* 1. *cap.* 10. *de demonſt. Ambroſe l.* 4. *de Sacram. c.* 6. *Chryſoſtom Hom.* 17. *in Hebræos. Auguſtin Enchiridion ad Laurent. c.* 33. *& Id. de Trinitate & de civitate Dei l.* 10. *c.* 6. *& l.* 3. *c.* 13. *& lib.* 3. *contra ſecund. Epiſt. Pelag. cap.* 6. *Gregor. Dial. lib.* 4. *c.* 59. *Lumbard* 4. *diſt.* 12. *Thomas Aquinas* (who lived *A. D.* 1253.) 3. *p. Q.* 83. *Art.* 1. So far is the Romiſh Doctrine of the Maſs from being Ancient!

That Men Merit Eternal Life by their Good Works is Contrary to Scripture,

Luke 17. 10. 1 *Cor.* 4. 6, 7. *Epheſ.* 2. 8. 1 *Joh.* 18.

Con-

Contrary to the Fathers,

Ignatius in Epiſt. ad Rom. Polycarp apud Euſeb. Hiſtor. Eccleſ. l. 4. c. 15. Origen l. 4. in Epiſt. ad Rom. c. 4. Baſil. in Pſal. 114. Macarius Homil. 15. Ambroſe in Pſal. 118. Serm. 20. & in Exhort. ad Virgines. Chryſoſtom in Matth. Homil. 53. Id. ad Stelechum de compunct. cord. ed. Savil. Tom. 6. p. 157. Jerom ſuper Epheſ. 2. Tom. 9. Id. l. 6. in Iſai. c. 13. Id. lib. 17. c. 64. Tom. 5. Leo Serm. 1. de aſſumpt. & Id. Serm. 12. de paſſ. dom. Theodoret in Rom. 6. v. ult. & Id. in Rom. 8. Auguſtin Confeſſ. l. 10. c. 4. Tom. 1. & Id. ſuper Johan. Tract. 3. Tom. 9. & Id. Tom. 8. in Pſal. 109. Fulgentius ad Monim. l. 1. c. 10. Juſtus Orgelitanus in Cantic. cap. 2. Caſſiodore in Pſal. 5. Council of Orange, 2. Can. 20. Caranza in ſumma Concil. Gregor. Magnus Tom. 2. in Ezech. ad finem. Id. moral. l. 5. c. 8. l. 9. c. 14. l. 29. c. 9. l. 35. c. ult. Id. Pſal. 1. Pœnit. Tom. 2.

Merit

Not allow'd of in *Anſelm*'s time, (who liv'd *An. Dom.* 1086) as appears from him in upon *Rom.* 12. nor in S. *Bernard*'s days, as appears from him in *Cant. Serm.* 73. where he ſaith, That the Saints had need to pray for their Sins, that they may have Salvation through Mercy, and not truſting in their

their own Righteousness. So far was S. *Bernard* (who liv'd *An. Dom.* 1120) from owning the Popish Doctrine of *Merits*.

Confess'd
By *Bellarmin*, That Good Works are rewarded above their deserts,
de Justi. l. 1. *c.* 19.

Concerning the Sacrifice of the Mass, Consult Bishop *Jewel* 1 and 17 Article against *Harding*, Bishop *Morton* of the Mass, Dr. *Brevint*'s Depth and Mystery of the *Roman* Mass. *Monsr. Rodon*'s Funeral of the Mass, *c.* 7. and 8.

Concerning the Popish Doctrine of Merits, see *Birckbeck*'s Protestant Evidence, *Article* 9.

That Men are not Justified by Faith only, and for the Merit of our Saviour, but by their own good Works too, by which (as the *Papists* hold) they merit eternal happiness, is

Contrary to Scripture,
Rom. 3. 28. and *c.* 4. 4, 5. and *c.* 5. 1, 2, 3. and *c.* 11. 6. *Ephes.* 2. 8, 9.

Contrary to the Fathers,
Irenæus l. 4. *c.* 5. *Clemens Alexandrinus Pæ-*

Pædagog. l. 1. *c.* 6. *& Stromat. l.* 5. *Origen l.* 3. *in Epiſt. ad Rom. c.* 3. *Ambroſe* (or ſome in the ſame Age with him, as *Bellarmin* confeſſeth, *de Juſtif. c.* 8.) in his Comment. upon *Rom. c.* 4. and in 1 *Cor. c.* 1. *Theodoret de curandis Græcar. affectib. l.* 7. *Chryſoſtome in* Rom. 1. 17. Homil. 2. *& Id. in Tit.* 1. 13. Homil. 3. *Auguſtin l.* 1. *contr. duas Epiſtol. Pelag. c.* 21. *& Id. in* Pſal. 8. *concion.* 2. *Primaſius in c.* 2. *ad Galatas. Fulgentius de incar. & grat. c.* 16.

Confeſſed
By Cardinal *Bellarmin*,

That it is moſt ſafe and ſure to place all our truſt upon the only Mercy of God, becauſe of the incertainty of our own Juſtice and the danger of vain glory,

De Juſtif. l. 5. c. 7.

after he had Confeſſed, That good Works are rewarded above their deſerts,

Id. de Juſtif. l. 1. c. 19.

Conſult herein *Birkbeck*'s *Proteſtant Evidence*, Article 8.

SECT. VIII.

Our Church performs all her Prayers and other Divine Offices, and administers the Sacraments with such Rites as are agreeable to the Word of God, being for (84) Decency and Order in a Language understood (85) by all those that are concern'd therein.

(84) 1 *Cor.* 14. 40.
(85) *Article* 24.

The Popish Church (86) hath her Prayers in an unknown Tongue, to which if the people do say, *Amen*, it is without understanding. Which is not only an unreasonable Service, but an abominable Sin, Robbing God of his Honour, and Men of their Devotion.

(86) *Harding* against Ep. *Jewel Article* 3. *Missal. Rom. approbat. ex decreto Concil. Trident. & Bulla Pii* 5. *Cherubini Bullar. Tom.* 2. *p.* 311.

Prayers in an unknown Tongue are

(1) Contrary to Scripture,
1 *Cor.* 14.

(2) Contrary to the Fathers,
Origen contra Celsum. l. 8. *Basil lib. Qu. ex variis Script. locis Q.* 278. *Ambrose in* 1 Cor. 14. *Chrysostom Hom.* 18. *in* 2 *Cor. Hierome Tom.* 1. *Epist.* 17. *Augustin Epist.* 178. *Id. in Psal.* 18. *con.* 2. *Id. de doctr. Christ. l.* 4. *c.* 10. *Bede Hist. Angl. l.* 1. *c.* 1.

(3) Con-

(3) Contrary to Councils and Papal Decrees,

Concilium Moguntinum An. Dom. 812. *cap.* 45. *Concil. Lateran. An. Dom.* 1215. *c.* 9. *Greg. l.* 1. *titul.* 31. *cap. Quoniam pleriſq; Baronius, Tom.* 10. *A. D.* 88. *N.* 16. *Hiſtor. Boem. c.* 13. Written by *Æneas Sylvius*, who was afterwards called Pope *Pius* 11.

(1) Confeſſed to be againſt Edification in Spiritual matters, by *Lyra* and Cardinal *Cajetan*, in 1 *Cor.* 14. *Caſſander in Liturgic. c.* 28. *& Conſult.* Art. 24.

(2) Confeſſed to be Contrary to the Practice of the Primitive Church, by *Aquinas* and *Lyra*, in 1 *Cor.* 14.

Conſult herein Bp. *Jewel* againſt *Harding*, Article 3. Bp. *Taylor's Diſſuaſive*, Part 1. ch. 1. Sect. 7.

SECT. IX.

As our Church employs ſuch perſons in the Miniſtry of God's Worſhip and Sacraments, and in feeding and governing the Flock of Chriſt, as are (87) lawfully called to their Office and Miniſtry, and are Conſecrated and Ordained according to the Scriptures and Canons of the Univerſal Church, and of whoſe Biſhops we can ſhew (*) a Succeſſion to the Apoſtles of our Saviour as fully as any other Church at this day can do: ſo do we leave all (88) Eccleſiaſticks, whether Biſhops, Prieſts or Deacons, to Marry at their own diſcretion, as they ſhall judge the ſame to ſerve better to godlineſs; ſince (89) Marriage is honourable in all, and not forbid, but permitted,

(87) Article 36. Book of Ordination. *Maſon* of the Conſecration of Biſhops in the Church of *England*. Archbiſhop *Bramhal's* works *Tom.* 1. Diſcourſe 5. & *Tom.* 4. Diſcourſe 6.

(*) Which the *Roman* Ch. notwithſtanding its big pretences to conſtant ſucceſſion, cannot juſtly challenge: and that both from its five vacancies, making up almoſt Nine years, when *Rome* had no Biſhop at all, and the many Schiſms, by ſome Chronologers reckoned up to be Twenty nine (a fair number indeed!) by *Onuphrius* to be Thirty, and by *Bellarmin* himſelf to be Twenty ſix: Whereof the Twentieth Schiſm laſted Twenty years, and the 21ſt. laſted 36 years; during which time the Church of *Rome* had two Popes, which excommunicated each other; the 26th continued, ſaith *Genebrard* (*Chron. l.* 4.) *An. Dom.* 1378. from *Urban* 6. till the Council of *Conſtance*, which was at leaſt Thirty five years. *Baronius* (*ad Annum* 1044. *Sect.* 5. *Tom.* 11.) calls the three Popes who then contended for the Papal Chair, a Beaſt with Three heads aſcending out of the bottomleſs Pit. Add to theſe the 70 years ſtay of the Popes at *Avignion*, which quite joints their boaſted Succeſſion. For during theſe times where was the true Succeſſour of St. *Peter*? Or was the Church (in their ſenſe) ſo long without an Head?

(88) Article 32. (89) *Heb.* 13. 4.

mitted, and, in Caſes ſo requiring, enjoyned by God's Law, and practiſed as well as taught by perſons of the ſame function (*i. e.* Prieſts) in the beſt and pureſt Ages of the Church, as may be ſeen in the following Quotations.

The Church of *Rome* (90) denies Marriage to the Clergy, but permits (I ſuppoſe, by way of requital to) them Concubines (91): For ſo doth (*) Cardinal *Campegius* obſerve, and *Pighius* teach, which doth not only give great cauſe of ſcandal to *Jews* and Infidels, but in (92) the Holy Apoſtles judgement is the Doctrine of Devils. And the Reaſon of Concubinage may be eaſily inferr'd, when ſome (93) of their moſt Learned Men will ſcarce allow Fornication to be a Sin; however preferring it in Eccleſiaſtics before lawful Wedlock.

(90) *Bellarmin. lib.* 1. *de Cleric. c.* 20. *Sect. Reſpondeo. Id. de matrim. l.*1.*c.*21.

(91) Hence did *Æneas Sylvius* (afterwards Pope, by the name of *Pius* 11.) mention how *Ulric* Biſhop of *Ausburg* reprov'd the Pope concerning Concubines, *Æneas Sylvius de morib. Germaniæ.*

(*) *Diſt.* 82. *Can.* Presbyter *in Gloſſ.*

(92) 1 *Tim.* 4. 1, 3.

(93) *Coſter. Enchiridion de cœlibat. prop.* 5.

The forbidding of Marriage is Contrary to Scripture,

Levit. 21. 13. 1 *Tim.* 3, 2, 12. *Heb.* 13. 4. 1 *Cor.* 7. 2, 9.

Durandus ſent. l. 4. *diſt.* 33. *Martinus de Magiſtris lib. de temp. qu.* 2. *de luxuria.* 8. *Qu.* 7. *Lata Extravag. de bigamis Quia circa. Communiter dicitur, Quod Clericus pro ſimplici fornicatione deponi non debet. diſt.* 81. *Maximianus gloſſa in Gratian.*

That the Apoſtles were Married, except St. *John*, is
Confeſſed by theſe Fathers,

Ignatius ad Philadelph, *Clemens Stromat. lib.* 7. *Euſeb. Hiſtor. Eccleſ. lib.* 3. *c.* 30. who report that St. *Paul* was Married; and St. *Ambroſe* in 2 *Cor. c.* 11. who acknowledges, that all the Apoſtles except St. *John* were Married.

Fathers that were Married themſelves and yet were either Biſhops or Prieſts, &c.

Tertullian, as appears by his Two Books to his Wife, and yet he was a Prieſt, as appears from St. *Jerome*, *de Eccleſ. Script.*

Gregory Nazianzen was the Son of a Biſhop, ſee *Greg. Nazianz. in carmine de vitâ ſuâ*, *& Elias Cretenſis in Orat. Greg. Nazianz.*

St. *Hilary*, Biſhop of *Poictiers*, was Married, as is evident from his Epiſtle written to his Daughter, *Abræ*, &c.

Fathers Voting for, or acknowledging Matrimony in the Clergy;

Salvian de providentiâ l. 5. *Ambroſe Offic. l.* 1. *c. ult. Chryſoſtome in Epiſt. ad Tit. Homil.* 2. *Id. in Epiſt. ad Hebræos Homil.* 7. *Epiphanius contra Origenian. Theo-*

Theodoret. in 1 *Tim.* 4. *Iſidore Reg. de vit. Cleric. diſt.* 23. *c. His igitur. Theophylact. in* 1 *Tim.* 13. *Bernard in Cant. Serm.* 66. *Æneas Sylvius Epiſtol.* 308. and he lived *An. Dom.* 1458.

Marriage of the Clergy was not abſolutely forbidden by the *Greeks* in the laſt Age, as appears by the *Patriarch Hieremias*'s Letter to the *Tubing* Divines, dated *May* 15. 1576. *Primum Patriar. Reſp. apud Chytræ. de ſtatu Eccleſ. Orient. p.* 149.

This Heretical Doctrine of forced Celibate in Eccleſiaſtics, was firſt eſtabliſhed at *Rome* by Pope *Gregory* the 7th. *alias Hildebrand*, termed Antichriſt by (94) Ancient Hiſtorians about *A. D.* 1074. and was firſt put in practice to purpoſe by *Anſelm* Arch-Biſhop of *Canterbury* (95) here in *England*, about *A. D.* 1105. (96) though ſome will have his Predeceſſor *Lan-*

(94) *Aventinus Annal Boiorum, l.* 5. who tells us, That *Hildebrand* confeſſed, when he was dying, that it was by the inſtigation of the Devil that he made ſo great a diſturbance in the Chriſtian World. A fit Man then was he (whom the Papiſts ſtill cry up ſo much) to introduce unchaſt Celibate, and baniſh Holy Matrimony! See alſo Cardinal *Benno* (who knew him) *in vita & geſta Hildebrandi. Matth. Weſtmonaſt. An. Dom.* 1074. who ſaith, That *Hildebrand* expell'd Married Prieſts (Mark what follows) *contra Sanctorum Patrum ſententias*, againſt the opinions of the Holy Fathers. See alſo *Sigebert ad Annum* 1074. *&* *Matth. Paris ad Annum* 1074. (95) *Henry Huntington* p. 378. and by *Joranal Hiſtor.* The Conſtitutions of this Synod may be ſeen in Archbiſhop *Parker*'s *Antiq. Britan. Ed.* 2. p. 118, 119. (96) Dr. *Burnet*'s Abridgement of the Hiſtory of the Reformation l. 2. p. 70, *&c.*

franc to have impoſed it upon the Prebendaries and Clergy that lived in Towns, but not without great reluctancy. For what complaints, what Tragedies, what laſcivious pranks this Deviliſh Doctrine occaſioned, the Hiſtorians declare at large; particularly that Comical Story of the *Italian* Cardinal *John de Crema*, Recorded by Ancient (97) Popiſh Hiſtorians, who, after he had entertained the Engliſh Clergy with a fine Diſcourſe againſt Marriage, was the ſame night caught in Bed with a Harlot in *London*; as if he would only commend Virginity to others and practiſe the contrary himſelf.

(97) *Roger Hovedon, Henry Huntington.*

That the Reader may know, what an Age this was, wherein the Celibate of the Clergy was eſtabliſhed, let him hear Cardinal *Bellarmin* deſcribing and characterizing it in his Chronology. *In theſe times* (ſaith he) *wherein the* Roman *Biſhops did degenerate from the Piety of the Ancients* (mark that!) *the ſecular Princes flouriſhed in Holineſs.* You therefore ſee, that Prieſts Marriage was forbidden by impious Popes.

And about the beginning of this contention, (*viz.* about *An. Dom.* 860) the Pope got a round check from *Udalricus* or *Ulric.*

Vlric. (98) a Biſhop of that time, who told him, *That in the judgment of all wiſe men, it was to be accounted violence, when any man againſt Evangelical Inſtitution* (mind that!) *and the charge of the Holy Ghoſt, is conſtrained to the execution of private Decrees. The Lord in the old Law appointed Marriage to his Prieſt, which he is never read afterwards to have forbidden.*

(98) *Vdalricus* (mentioned by *Æneas Sylvius de moribus Germaniæ*) *de Celibatu Clerici. Nunquid enim merito commune omnium ſapientum judicio hæc eſt violentia, &c.*

But not to inſiſt upon this clear teſtimomony for the Doctrine and Practice of our Church, nor to mention the many other ill conſequences of a Celibate in the Clergy (which occaſion in other Countries, where Popiſh Religion is publickly profeſſed, that Satyrical Proverb to be *Fils de preſtre*) by ſome of the moſt eminent men in the *Roman* Church, and thoſe too of a late date, it is

Confeſſed,

That Prieſthood doth not diſſolve Marriage; ſo Cardinal *Cajetan*, *Tom.* 1. *Tract.* 27.

Nor

That it is of the eſſence (or being) of a Prieſt to keep ſingle; ſo *Dominicus Soto l.* 7. *de Jure Qu.* 4.

Moreover that upſtart practice in the *Roman* Church of *Auricular Confeſſion*, wherein (99) every Chriſtian is bound under pain of Damnation, to confeſs to a Prieſt

(99) *Concil. Trident. Seſſ.* 14. *de pœnitentiâ.*

Prieſt all his mortal Sins, which after a diligent examination he can poſſibly remember; yea, even his moſt ſecret ſins, his very thoughts, yea, and all the circumſtances of them which are of any moment, is a ſlavery as great as groundleſs. Then not to mention its ill aſpect upon Government, as being made an engine of ſtate, and a Picklock of the Cabinets of Princes, ſealing up all things from the notice of the Magiſtrate, but in requital of that, making a liberal diſcovery of what is againſt him to others. A pregnant inſtance of which horrid conſequence was that damnable Treaſon deſigned by *Gunpowder* againſt the Perſon of King *James* the Firſt (of bleſſed Memory) and the two Houſes of Parliament, to which the Pope himſelf, as we (100) are credibly informed, was not only privy, but its director too. Purſuant thereof, that Pope (*Clement* VIII.) a little before that time gave order, That no Prieſt ſhould diſcover any thing that came to his Knowledg in Confeſſion, to the benefit of the Secular Government.

(100) *Delrio diſq. Magic. l. 6. c. 1.*

I think there needs no better evidence of the Pope's good intentions towards the Secular Government, nor what ill effects the practice of this ſort of Confeſſion can and may produce than this. And, that it ſtill may

may be uſed as an Inſtrument in procuring the ruine of Princes, and ſubverſion of Kingdoms, Let us hear their (*i. e.* the Popiſh) Doctors opinion of its virtue and uſe.

One of them (then) tells us, That *the Seal of* Auricular Confeſſion (which they hold to be of Divine Inſtitution) *is ſo Sacred, that it may not be broken open to ſave* (101) *the Lives of Princes, or of the whole Commonwealth.* Another (102) goes further, and ſaith, That *the Seal of* Confeſſion *is not to be broken; no, not to ſave all the World.*

(101) *Tolet. Inſtruct. Sacerd. l. 3. c. 16.*
(102) *Hewriquez. de pœnit. l. 2. c. 19. n. 5.*

Here the Reader may ſee, (for this is not only the opinion of one or two private men, but runs with the ſtream of their (103) Writers) what may be expected from the Charity of their Popiſh Prieſts; what an unlucky tool *Auricular Confeſſion* is in (104) their hands. Beſides, to how great an awe of, and reſpect for their

(103) See *Eudemon Joannes* in his Apology for *Garnet, Binet, Suarez, &c.*
(104) And yet they can ſay, that it is of Divine Right, See *Biel l. 4. diſt. 17. Q. 1. & Scotus ibid. & Bonaventure ibid n. 72.* which if it had been, the Fathers would never have writ againſt it, nor would it have been diſannull'd: For private Confeſſion of crimes was a rogated a out *An. Dom.* 396. upon the diſcovery of a Whoredom committed betwixt a Deacon and a Noble Woman, *Hiſtor. Tripartit. l. 9. c. 35.* And, though it was practiſed ſeveral years before, yet was it not enjoyn'd as a neceſſary Act of Salvation before the Council of *Lateran, An. Dom.* 1215. under Pope *Innocent* III. and therefore far from true Antiquity!

Con-

Confeſſor; (to whom they are bound, as I have already ſaid, to diſcover all their Sins under pain of Eternal Damnation) To what Pride and Inſolence, to what Luſt and Revenge, to what Avarice and Rapine are not only the meaneſt Men, but even Perſons that make the greateſt figure, expoſed unto, by *Auricular Confeſſion* in Popiſh Churches! It is a ſlavery ſo great and intollerable, that the Iſraelitiſh Tasks in *Egypt* were a pleaſure, or (at leaſt) a divertiſement in compariſon of it.

Auricular Confeſſion to a Prieſt under point of Salvation and Damnation, and that people cannot be ſaved without it, is

Contrary to Scripture,

Iſai. 55. 7. *Acts* 2. 38, and *c.* 3. 19. and *c.* 16. 30, 31. *Rom.* 10. 3.

Contrary to the Fathers,

(who when they did ſpeak of the neceſſity of *Confeſſion*, generally meant Confeſſion before God only, or a publick acknowledgment of ſome publick crimes incurring the cenſure of *Excommunication*, and that in an Eccleſiaſtical Aſſembly)

Origen

Origen in *Pſal.* 37. *Hom.* 2. *Cyprian de lapſis Serm.* 5. *Chryſoſtom Hom.* 4. *de Lazaro. Id. Hom.* 2. in *Pſal.* 50. *Homil.* 31. in *Epiſt. ad Hebræos. Hom.* 5. *de incomprehenſibili nat. Dei. Hom.* 8. *de pœn. Hom. de pœnit. & Confeſſione. Auguſtin. Confeſſion. l.* 10. *c.* 3.

Auricular Confeſſion acknowledged not to have been Inſtituted by our Saviour, and that it is not of Divine Inſtitution, by theſe Learned *Papiſts*,

Cardinal *Cajetan* in *Joh.* 20. *Scotus* in *ſent.* 4. *diſt.* 17. *Q.* 1. *Maldon. in ſumma Qu.* 18. *Art.* 4. *Bell. de pœnit. l.* 1. *c.* 4.

Acknowledged by others, That it is better to ſay, that it was Inſtituted rather by the Tradition of the Univerſal Church, than by the Authority of the *Old* and *New Teſtament*;

And yet it is denyed, That this Tradition is Univerſal, and that it is not neceſſary amongſt the *Greeks*, becauſe this Cuſtom (*i.e.* of private Confeſſion) ſprung not up among them,

de pœnit. diſt. 5. *in principio Gloſſ.*

Again

Again it is Confeſſed,
That the Fathers ſcarce ſpeak of it as of a thing commanded, by
Rhenanus in admonitione de Tertullian. Dogmat.

Laſtly, It is Confeſſed,
That we may obtain Pardon though our Mouths be ſilent, (then we do not confeſs.) And our Lord doth ſhew, that a Sinner is not cleanſed by the Judgment of the Prieſt; but by the Bounty of Divine Grace.
Gratian diſt. 1. cap. Convertimini.

What claſhing and enterfering is here? Is this the pretended ſolid Union of the Popiſh Church in matters of Salvation, and which ſhe enjoyns under pain of Damnation? Have they no better Grounds for their Articles of Faith than theſe? Can *Auricular Confeſſion* be of Divine Inſtitution, and yet neither be Inſtituted by our Bleſſed Saviour, nor mentioned by the Fathers as a Divine Precept, nor impoſed by an Univerſal Tradition of the Church? And laſtly, can it be neceſſary to Salvation, and yet we can obtain pardon of Sins without the uſe of it? Let any *Papiſt* reconcile me theſe, *& erit mihi magnus Apollo.*

Con-

Conſult herein Biſhop *Taylor*'s *Diſſuaſive*, Part 1. ch. 2. Sect. 2. *F. White* againſt Jeſuite *Fiſher*, p. 189.

Concerning the Marriage of the Clergy, ſee Biſhop *Jewel*'s *Defence of the Apology of the Church of* England, Part 2. p. 180. and Part 5. p. 456. Biſhop *Hall*'s *Honour of the Married Clergy.*

SECT. X.

As I have all along ſhewed the vaſt difference in Doctrines betwixt the Proteſtant Church of *England* and the Church of *Rome:* ſo will I put a Period to this Diſcourſe, after I have done the like in that of Obedience: Which I ſhall not (as I have hitherto) argue from the Articles and Homilies of our Church, the Decrees of their Church, the Writings of the Fathers, and from Ancient Councils, becauſe that hath been ſufficiently canvaſſed of late years; but only ſubjoyn the undeniable Teſtimonies of King *James* I. and King *Charles* the Martyr, of ever-bleſſed Memories (and the Royal Grandfather and Father of our preſent Gracious Soveraign) to determin the Caſe of

Pro-

Protestants Loyalty and Popish Rebellion.

King *Charles* I. in his Excellent Book, entituled Εἰκὼν Βασιλικὴ, *chap.* 27. to our Late Gracious King (and then Prince of *Wales*) saith,

The best Profession of Religion, I have ever esteemed that of the Church of *England* in which you have been educated. (105) In this I charge you to persevere, as coming neareſt to God's Word for Doctrine, and to the Primitive Example for Government. I tell you, I have tried it, and after much search, and many disputes, have concluded it to be the best in the World: keeping the middle-way between the

(105) Yea it was but two days before his death, that he told the Princess *Elizabeth*, *That she should dye for maintaining the true Protestant Religion.*

King *James* I. in His Works, *p.* 504. saith,

As on one part, many honest men, seduced with some Errors of Popery, may yet remain good and faithful Subjects; so on the other part, none of those that truly know and believe the whole grounds and School-conclusions of their Doctrines, can ever either prove good Christians or good Subjects.

pomp

pomp of Superstitious Tyranny, and the meanness of Fantastic Anarchy.

Ibid. Scarce any one who hath been a beginner or prosecutor of this late War against the Church, the Laws and Me, was, or is a true Lover, Embracer or Practiser of the Protestant Religion established in *England*.

To which I add (*Solatii ergô*) that excellent Expression in His Majesties first and most Gracious Speech to His Privy Council: I know the Principles of the Church of *England* are for Monarchy, and the Members of it have shewed themselves good and

King *Charles* 1*st.* in his Solemn Declaration, *October* 23. 1642. saith,

That there was a greater number of *Papists* in the Rebels Army than in His.

To which may be added, That then they are guilty of this mortal Sin of Obedience to a Protestant Prince, when they are not strong enough to manage a Rebellion,

Watson's Quodlibets, p. 255.

faithful Subjects, therefore ſhall I always take care to defend and ſupport it.

These words deſerve to be written in Letters of Gold; however they are written in large Characters in good Proteſtants Hearts.

Jude 24, 25.

Now,

Unto Him who is able to keep us from falling, and to preſent us faultleſs before the preſence of His Glory with exceeding Joy, To the only Wiſe God our Saviour, be Glory and Majeſty, Dominion and Power, both now and ever, Amen.

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